A

SERMON

Preached in the

Pariſh Church of St. JAMES *Weſtminſter*,

April xvith. 1696.

Being the DAY of the

Publick *THANKSGIVING*,

For the Preſervation of

His MAJESTY'S Perſon

From the late Horrid and Barbarous

CONSPIRACY;

AND FOR

Delivering this KINGDOM from the Danger and Miſeries of a *FRENCH INVASION.*

By *William Wake*, D. D. Chaplain in Ordinary to His Majeſty, and Rector of St. *JAMES Weſtminſter.*

Publiſh'd at the Deſire of the Honourable the Board of VESTRY; and of ſeveral other Perſons of Quality of the ſaid Pariſh.

LONDON:

Printed for **Richard Sare** at *Grayes-Inn-gate* in *Holbourn.* 1696.

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Psalm xxviii. 7.

The LORD *is my Strength and my Shield; my Heart Trusted in Him, and I am helped: therefore my Heart greatly Rejoiceth, and with my Song will I Praise Him.*

THO' it be difficult to say what the particular *Occasion* was which moved the *Royal Psalmist* to Compose this *Psalm*; yet there is more than enough, in the very *Subject* of it, to shew, how suitable it is to that Great *Deliverance* which we are now Assembled to Offer up our *Thanksgivings unto God for.*

If *First*, We consider the *Author* of it; the *Inscription* will tell us that it is a *Psalm of David.* And if we look to the *Character* which he attributes to Himself in the *Words* following the *Text*; We shall find, that when He Composed it, he was *King* of *Israel*: And designed it as an *Acknowledgment* to *God* for some *signal Favour* which he had received from Him, *after* his *Advancement* to that *High Dignity.*

If *Secondly*, We enquire into the *Subject* of it; It is evident from the whole *Series* of the *Psalm*, that it was intended for a *Thanksgiving* to God, for some *Eminent Deliverance* which He had Vouchsafed to him. For

this he *Praiſes God* in the *Verſe* before the *Text*: *Bleſſed be the* LORD, *becauſe he hath heard the Voice of my ſupplications.* And in the *Words* of it, declares the *Joyful Senſe* he had of his Own *Preſervation*: *The* LORD *is my Strength and my Shield; my Heart truſted in Him and I am helped; therefore my heart greatly rejoiceth, and with my Song will I praiſe Him.*

But this is not yet all: For, *Thirdly*; If we look to the *Circumſtances* of that *Deliverance*, we ſhall find it to be ſtill more *Agreeable*, to the *Occaſion* of our *Own Thankſgiving*.

For (1ſt.) The *danger* to which the *Pſalmiſt* was expoſed, was not only a *Deſign* againſt his *Perſon*, but ſuch as extended to his very *Life*. He had *Cruel* and *Mercileſs Men* to deal with; and had not *God* ſeaſonably interpoſed his hand, he had fallen a *Sacrifice* to their *Rage* and *Malice*.

So the firſt *Verſe* of this *Pſalm* tells us; *Unto Thee will I cry* O LORD *my Rock, be not Silent to Me; leſt if Thou be ſilent, I become like Them that* Go down into the *Pit*. And in the *Pſalm* immediately foregoing; and compoſed, not only about the *ſame time*; but, as is reaſonably conjectured, upon the *ſame Occaſion* too, with this before Us; He repreſents his Adverſaries as ſo many *Savage Beaſts*, that had deſigned to *Tear* him in *Peices*, and to *Glut* themſelves with his *Blood*: Verſe 2. *When mine Enemies, and my Foes, came upon Me to Eat up my Fleſh, they Stumbled, and Fell.*

(2dly.)

(2dly.) The Perſons who had *Conſpired* againſt Him, were not only a ſort of *Mercileſs*, and *Bloody* Men; but they were as *falſe*, and *treacherous*, as they were *Barbarous* and *Cruel*. They *ſpoke* him *fair*, at the ſame time that they had reſolved to *Stab* him to the *Heart*. They had long endeavour'd by *Calumny* and *Miſ-repreſentation*, to *Alienate* the *Affections* of his *People* from him: And when they ſaw that this would not Do, then they reſolved, at Once, to *make* an *End* of Him.

And for this we have, again, the *Pſalmiſt*'s own *Words*, in *both* theſe *Plaſms*; who therefore upon this very account *Prays* to *God* againſt them: *Draw me not away with the Wicked, and with the Workers of Iniquity, who ſpeak Peace to their Neighbours, but Miſchief is in their Hearts.* *Deliver me not over unto the Will of mine Enemies; for Falſe Witneſſes are riſen up againſt Me, and ſuch as Breath out Cruelty.* *Pſalm* xxviii. 3. *Pſalm* xxvii. 12.

But (3dly.) Tho' the *Deſign* of theſe *Barbarous Men*, was chiefly againſt the *Perſon* of King *David*; yet it did not ſtop there. No; They reſolved to *extend* their *Malice* to All that Adhered to Him: And not to leave, till they had compleated their *Vengeance*, in the utter Ruine both of the *One*, and of the *Other*.

It was this gave Occaſion to that *Conjunction* we meet with both of *His* and *Their Deliverance*, ver. 8. *The* LORD *is* Their *Strength*; *and he is the ſaving Strength of his Anointed.* And drew from him that *Prayer* with which he concludes this *Pſalm*; ver. 9.

Save

Save thy People, and Bless thine Inheritance; Feed them also, and Lift them up for ever.

And as such was their *Design* against *David*, and his *Followers*; so if we enquire (*4thly.*) What may have been the Cause of so *inveterate* a *Malice* against *Both*, we shall be Able to give no other Account of it than this; That *God* had wonderfully Raised up the *One*, to the *Throne* of *Judah*, and the *Other* thought themselves Obliged in *Conscience* to *Submit* to him, and to *Support* his *Authority*.

This is what the *Psalmist* again declares to us, in the *4th.* and *5th.* Verses of this *Psalm*: Where he (for this very Reason) either *Fore-tells*, or *Prays* for, their *Disappointment*: *Give Them according to their Deeds, and according to the Wickedness of their Endeavours; Give Them after the Work of their Hands; Render to Them their desert:*----- *Because they regard not the Works of the* LORD, *nor the Operation of his Hands*: That is to say, Those Evident Marks of *God's singular Providence*, which were so plainly to be seen, in his *raising* Him up to be *King* of *Israel*.

In the *Words* before Us, there are these four things to be Consider'd:

I. The *Deliverance* it self for which *David*, in this place, *Blesses God*; *I am Helped*.

II. The *Author* of his *Deliverance*; It was the LORD.

III. The *Motive* which induced *God* to *Deliver Him*; *The* LORD *was his Strength, and his Shield*;

Sheild; *His Heart Truſted in Him*, and therefore, *He was Helped.*

IV. And Laſtly. The *Return* which the *Royal Pſalmiſt* made to *God* for his *Deliverance*: *Therefore*, ſays he, *my Heart greatly Rejoiceth, and with my Song will I praiſe Him.*

Theſe are the ſeveral *Parts* which my *Subject* leads me to Conſider: And I ſhall do it, all along, firſt (but very briefly) as they relate to King *David*, and his *People*; and then, more fully, as they may be applied to our Own *Royal Sovereign*, and to that Wonderful *Deliverance*, *God* has been pleaſed to afford us, out of the *Hands of our Enemies.*

And, Firſt: Let us Conſider the *Deliverance* it ſelf, which is to be the *Subject* of our *preſent Thankſgiving*; *I am Helped.*

What the *particular Bleſſing* was to which *David* here refers, we cannot tell: But as the whole *Tenor* of this *Pſalm* aſſures us, that it was ſome very *ſignal Danger* from which *God* had Reſcu'd *Him*; So, I have before Obſerv'd, that the Occaſion of it was Owing to that *Implacable Malice* which ſome few *Wicked Men* had Conceived againſt him, for his being Made *King* of *Iſrael*; notwithſtanding the *viſible Marks of God's Hand*, which appear'd in the whole *Progreſs* of that Affair.

It is, indeed, an Aſtoniſhing thing to Conſider, that after *ſo many*, and ſuch *plain Aſſurances* as *God* had given of his *Pleaſure*, in this particular; yet ſtill ſuch numbers

numbers should continue not only, not to *Regard his Work*, but even to bid *Defiance* to his *Providence*; And to set themselves up against *One*, whom they could not but see, *He was* resolved *to Exalt*.

That *Samuel* was a *true Prophet*, and appointed by *God* to deliver his Will to that *People*; none among them ever doubted. He was the *Person* whom God employed to introduce the *Kingly Government* among them: And it was upon his Credit, that *Saul* himself was received by them for their *King*. And yet it was this same *Samuel* that publish'd *God's* Decree for taking the *Crown* from *Saul*; and that so *Openly*, and in such a *Solemn manner*, that it was not possible for any among them to have been ignorant of it.

1 *Sam.* viii, *&c.*

1 *Sam.* x. 12.

1 *Sam.* xv. 10. *&c.*

Nay, but this was not All: *Samuel* not only made known to them the *Decree* of *God* concerning *Saul*; but shew'd them the very *Person* whom God had *chosen* for them in his stead. He *Anointed* him, for this very End, in *Bethlehem*; and commanded the *Jews* to *look* upon him, and *receive* him as their *King*.

1 *Sam.* xvi. 13.

This was so Notorious, that even *Saul* himself knew of it: And *Jonathan*, *Saul's* Son, and *Heir Apparent* to the *Crown*, not only knew the same thing, but *Consented* to it; and used his utmost *endeavour* to promote the *Will* of *God* in it.

1 *Sam.* xx 31. xxiv. 20. *Ib.* xxiii. 17.

And now, when all this was so plain, as I have here represented it to you, and as you all know that it was; Who could have imagined, that there should ever have Risen any doubt, whether the *Jews* were to stick to the

the Houſe of *Saul*; Or to lay that aſide, and without any more ado, ſubmit to *David*, as their King? Yet ſo we ſee it proved: For *Abner*, *Saul*'s General, no ſooner ſaw that his Maſter was *ſlain*, but he took *Iſh-boſheth* his *Son*, and made him *King* in his ſtead; and eleven of the twelve *Tribes* of *Iſrael*, *Acknowledged* his *Authority*. 2 *Sam.* ii. 8, *&c.*

It would be too long a Story to recount to you, what unhappy *Diviſions* this threw that *People* into; and through what a Multitude of *Dangers*, *God*, at laſt, brought his *Anointed* to the full Poſſeſſion of that *Power* which he had allotted to Him. I ſhall only Obſerve, that ſo *Generous*, as well as *Innocent*, was the Conduct of the *Holy David*, in the whole Courſe of this Affair; as ſhew'd him to have *deſerved* the *Crown*, tho' *God* had not beſtow'd it, in ſo ſingular a Manner, upon Him. Tho' *Saul* ſeveral times endeavour'd, by the fouleſt means, to deſtroy him; and God, (as if it had been on purpoſe that he might make him a Retaliation) twice put *Saul* himſelf into his hands; yet this brave *Prince* not only ſcorn'd to take the Advantage of him, but would not Conſent that Any of his *Party* ſhould touch him. And when, (tired out with the *Confuſions* they had lain under, and convinced of the *Will of God*, to ſet *David* upon the *Throne*) Two of the Chief *Officers* of his *Army* treacherouſly *ſlew Iſh-boſheth* their *Maſter*, and brought his *Head* to *King David*; that Excellent Man, did not only not ſhew any *favour* to *them*; but as he had before done to the *Amalekite*, who 1 *Sam.* xviii. 10, 25. xix. 11, *&c.* 1 *Sam.* xxiv. xxvi. 2 *Sam.* iv. 6.

2 *Sam.* i. 15. slew *Saul*, (tho' at his Own desire, and meerly to keep his *Enemies* from doing of it,) He punish'd them according to their desert: He cut off their *hands* and their *feet*, and *hang'd* them up in *Hebron*; and gave an Honourable Burial to the *Head* of that unfortunate *Prince*, whom they had so *basely* and *barbarously murder'd*.

2 *Sam.* iv. 12.

But tho' God had therefore *in so Eminent a manner set David* upon the *Throne*, and *David* himself had appear'd, in all respects, so *Worthy* of that *Dignity*: tho' never any *Prince* more generously *expos'd* himself for the *Publick Safety*, or came off with Greater *Honour*, or put things into a better posture, than He did that *Country*; yet was not all this sufficient to *quiet* the *Minds*, and to *reconcile* the *Affections* of some *Perverse Tempers* to Him: But they were still ready, upon every Occasion, to *Assault* his *Person*; and to do, what in them lay, to *subvert* his *Authority*. And which may be a sufficient *demonstration* to us, that some Mens *Resentments*, are not only without *Bounds*, but beyond *Conviction* too: And that we ought not to wonder if no *Rational Considerations* can take place with those, whose *Passions* and *Prejudices* are so *violent* and *infatuating* that we see a *Prophet* could not; And it may almost be question'd, whether an *Angel* from *Heaven* would have been able to *Perswade* them.

Such was the Case of the *Jews* heretofore; and I would to God, I had no cause to say, that the same is our Case at this very Day. But what then means our *Solemn Assembling* at this time? Why are we here met

met together to *Bleſs* God for the *Preſervation* of our *Royal Sovereign*, if neither his *Perſon* was in *danger*, nor his *Authority invaded*?

To recount the ſeveral Steps by which it pleaſed God to bring our *David* to his *Throne*; and ſhew you what juſt Reaſon an *injured* People had to look to themſelves, and not ſuffer their *Liberties* to be *ſubverted*, and their *Religion deſtroy'd*, without taking any due Care to preſerve either; would divert me too far from the Subject before me, and to which I deſire now particularly to Apply my ſelf. I ſhall therefore only ſay thus much as to this Matter; that if *ever* it may be *lawful* for any *People* to provide for their *Own Safety*: If the *Conſtitution* of a *Limited Monarchy*, be not a *Meer Notion*, that has neither *Meaning*, nor *Priviledge* in it: If a *Nation* Govern'd by *Laws* of its *Own Approving*; and that never engaged to *Obey* any *Sovereign*, but what mutually *Obliged Himſelf* to *Rule* according to Thoſe *Laws*; has as *juſt* a *right* to the *Legal Government* of the *Prince*, as the *Prince* has to the *Legal Obedience* of ſuch a *People*: In ſhort, If it be Abſurd to ſay, that a whole *Kingdom* may have a *right* to its *Laws* and *Liberties*, and yet have *no right* to *defend* them, tho' they ſhould never ſo *Apparently*, or in ſuch *conſiderable Inſtances*, be *Broken* in upon; tho' ſuch things ſhould be enterprized, as all Men muſt ſee were *deſign'd*, and if not prevented, muſt *End* in a total *Diſſolution* of the *Conſtitution*: Then had *This Kingdom* alſo Reaſon to ſtand up in Defence of its *Laws*, and its *Religion*, eſtabliſh'd

by Thoſe *Laws*: And to lay hold on the Happy Opportunity of the *Deſertion* of a *King*, who was reſolved rather not to *Rule* at all, than not to *Rule* in his *Own way*.

Whether this were our Caſe, as *to Matter of Fact*; whether our *Conſtitution* was really in danger of being *ſubverted*, and our *Religion*, *Laws*, and *Liberties* were *invaded*; this muſt be left to every Ones own *Conſcience* to judge of. But if they were, and if our *Monarchy* be in the very *Frame* and *Conſtitution* of it a *limited Monarchy*; and eſtabliſh'd not upon the *Imperial Laws* of a few *Viſionary Politicians*, but upon the *Fundamental Laws* of its Own *Making*, or *Allowing*: Then I muſt Solemnly profeſs that either I am uncapable of judging what *Senſe* and *Reaſon* is; or it muſt follow, that an *abſolute Monarch*, a *Prince* not *bounded* by *Law*, but *Governing* only by the *Arbitrary Motions* of his *Own Will*, is no *King* of Our *Acknowledging*: Our *Conſtitution* knows no *ſuch Monarch*, nor did we ever Oblige our ſelves to *Obey* ſuch a *One*.

And now having thus truly ſhewn you how our *Caſe* ſtood when it pleaſed *God* to ſend our *Royal Deliverer* to Us, I ſhall need ſay very little to convince you, that he did not come without a *Particular Providence* attending him in the whole Courſe of our *Deliverance*. And tho' *Succeſs* when it ſtands without any *other Support*, much more if it be *contrary* to *Juſtice* and *Equity*, is but a very bad *Argument* of the *Divine Approbation*; becauſe *God* may *Permit* what He does not *Allow* of: Yet where a whole *Kingdom* is manifeſtly *injured*, *Oaths* are *broken*, *Laws deſpiſed*: Where the *Religion*

of

of a *Nation* is endeavoured to be *ſubverted*; and a *free People* to be *ſubjected* to the *intolerable Yoak* of an *Arbitrary Power*, and an *Idolatrous Worſhip*; and *God* viſibly *appears* on their *behalf*, in ſuch extraordinary inſtances of his *Providence*, as ſcarce any Age can parallel: It muſt be *Obſtinacy* and *Perverſeneſs* not to *ſee* that his *Arm* has brought *Salvation* unto them; or ſeeing it, not to be *perſuaded*, with all *Thankfulneſs*, to *Accept* of it.

For not to ſay any thing of thoſe many *Deliverances* we have heretofore aſſembled to *bleſs God* for: How great was the *Mercy* that *Saved* us from our *preſent danger*? How evident was the *hand* of *God*, in every *Circumſtance* of it?

That Men, neither the moſt *Religious*, nor *Compaſſionate* of Any in the World; *Enemies* to our *Religion*, and (if it were poſſible) ſomewhat worſe than *Enemies* to our preſent *Government*; ſhould yet be ſo ſtrook with the *Regret* of an *Enterprize*, which alone could give them any juſt *Hopes* of ſucceeding in their *deſigns* againſt us, as to become Themſelves the *Diſcoverers* of their Own *Wicked Undertakings*; is certainly very *Strange*: And what can hardly be accounted for, without *Acknowledging* ſome *Extraordinary Impulſe* of *Conſcience* in it.

That having *diſcovered* it; thoſe who *ſuffer'd* for it; and whoſe *Concern* for their *Own Reputation*, if not for the *Common Cauſe*, one would think, ſhould have prompted them to leave the *Credit* of ſuch an *Attempt* as much in doubt, as was poſſible; ſhould yet joyn

their

their own *Teſtimony*, to the *Witneſs* that had before been given of the *Truth* of it; this is yet more *Wonderful*: And what neither the *Principles*, nor *Politicks* of the *Church* of *Rome*, uſually Allow their *Proſelytes* to do.

That to Strengthen both the *Witneſs* of *Some*, and the *Confeſſions* of *Others*, as to this matter; So many foreign *Proofs* ſhould be ſent us from *all Parts* abroad, and ſhew that to have been publiſh'd beforehand almoſt to *all Europe*, which ought, if poſſible, to have been concealed even from thoſe who were to be *Actors* in it; this muſt be the Effect of a more than Ordinary *Infatuation*: And cannot be Reconciled to the *Uſual Caution*, and *Cloſeneſs* of Thoſe, who were the Great *Contrivers*, and *Abettors* of it.

In Short; That when ſuch a *Time* was taken to *invade* us from Abroad, as (had our *Own Meaſures* ſucceeded) we muſt have been left utterly deſtitute of any poſſibility either of *preventing*, or *Oppoſing* it at Home; He who Governs the *Wind* and the *Sea*, ſhould ſo Order Matters, that it was not poſſible for us to ſend away thoſe *Ships*, on which our *Safety* was to *depend*: This is, above all the Reſt, an evident inſtance of *God's favour* to us; and ought to be as *Wonderful* in our *Eyes*, as it has been *Aſtoniſhing* in thoſe of our *Enemies*.

So plainly was *God* pleaſed to ſhew Himſelf on our ſide, in Every Circumſtance of this *deliverance*. And that we may the better know what Returns we ought to make for it, give me leave to offer you, a very few *Obſervations*, with Reference thereunto.

And,

And, 1ſt. If we conſider it only in that part of the Deſign which was the firſt to have been put in *Execution*; God has prevented the *Murder* of *Our King*: Of that *King* whom *He* had choſen to be the *Inſtrument* of Our *Preſervation*; and in whoſe Safety our very *Enemies* themſelves account our *Welfare* to Conſiſt. And God forbid! We ſhould have a leſs Eſteem of our *Royal Sovereign*, than thoſe who the moſt Hate him, ſhew us that they Have.

2dly: This *Murder* was to have been follow'd with a *Foreign Invaſion*: An *Invaſion* from that *Prince* who has already fill'd moſt of the Other parts of *Europe* with *Ruin* and *Deſolation*. And, particularly, has ſhewn Himſelf ſo Irreconcilable an *Enemy* to the *Proteſtant Religion*, as to be reſolved (if it were poſſible) to root out the very memory of it from off the Earth.

And here then let us conſider, what a *Confuſion* and *Deſolation* this muſt have put our *unfortunate Country* into? When we ſhould have ſeen, Our *Houſes* in *Flames* about our *Ears*; Our *Land deſtroy'd*; Our *Friends* and *Relations ſlaughter'd* before *our Eyes*: The *Beſt* and *Greateſt* of our *Nation*, thoſe from whoſe *Courage* or *Conduct*, from whoſe *Counſel* or *Intereſt*, we might have Eſpecially hoped for Help, ſecretly *cut off*, in the very beginning of Our *diſorders*. In ſhort, when our *Land* being become a *Seat* of *War*; we ſhould have *beheld*, and *ſuffer'd* All thoſe *Miſeries*, and *Calamities*, which we tremble to hear of, tho' at the Greateſt diſtance from Us. Oh!

Oh! How happy would Thoſe have been, who ſhould have had the *Priviledge* of being *firſt deſtroyed*? Rather than to have outlived the *fortunes* of their *Country*, their *Own Peace*, and their *Churches Eſtabliſhment*. But, Bleſſed be God! Who has graciouſly *deliver'd* us out of their *Hands*! And thereby given us a new earneſt of his *favour* to us: And manifeſted to the World, that in Vain are all the *Counſels* of *men* to *deſtroy* Thoſe, whom He has reſolved to *Help* and *Support*.

And thus have I ſhewn you, not only What Our *Deliverance* is; but withal, which was my

IId. Point; To *Whom* we are to *Aſcribe* the *Glory* of it.

For tho' God be, indeed, the *Sovereign diſpenſer* of all Our *Fortunes*; and, as ſuch, muſt be recurr'd to as the *final Author* of whatſoever *Good* we enjoy: Yet in ſome *Caſes* He is Pleaſed in a more particular manner to *diſcover* his *hand* in the *Bleſſings* which we receive from Him; and therefore ought in a *ſingular manner* to be look'd unto, as the *Donor* of them.

So He did in *Davids deliverance*; and ſo he did in Our late *Preſervation*. It was neither our *Hand*, nor our *Counſel* that *ſaved* us: Neither the *Strength* of our *Armies*, nor the *Cunning* of our *Contrivance*, that *diſappointed* the *deſigns* of our *Enemies* againſt Us. But it was the *Arm* of the LORD that *defended* us: *He was our Strength and our Shield*; and therefore *we were Helped*.

Which

Which being so let us go on,

IIIdly, To consider, What it was that induced *God* to *deliver David* heretofore; and for which we may justly presume He was pleased, in so wonderful a manner, to *Preserve* Us now: *My heart Trusted in Him*, says he, *and I am Helped.*

There is nothing more frequently taken notice of by the *Royal Psalmist*, throughout this whole *Book*, than this One thing; that He was therefore *so Often*, and in *so signal a manner*, *protected* by *God*, because he *put his trust in Him.*

It is upon this ground that He sometimes *prays* to *God* for Help: Psal. vii. 1. *O Lord my God! in Thee do I put my trust; Save me from all Them that Persecute Me, and Deliver Me.* And again, Psal. xv. 2. *O my God! I trust in Thee, let me not be ashamed, neither let mine Enemies triumph over Me.*

And when *God* heard his *Prayer*, and *preserved* him from his *Enemies*; it is to this that He ascribes his doing of it: *I have trusted in the LORD, therefore I shall not slide*, Psal. xxvi. 1. And again, Psal. xxi. 7. *The King trusteth in the LORD; and thro' the mercy of the most High, He shall not be moved.*

It is this that He recommends to all Others, as the best means they could use to secure to themselves the *favour* of *God*, and the *Protection* of his *Good Providence*. *Trust in the* LORD, says he, *and do Good; So shalt Thou dwell in the Land. They that* Ps. xxxvij. v. 3.

Pſal. cxxv. 1. *truſt in the* LORD *ſhall be even as Mount Zion, which may not be removed, but ſtandeth faſt for Ever.*

And, laſtly, not to mention any more particulars; It is this that makes him ſpeak ſo often of *God*, as the particular *Defender* of ſuch *Perſons*: *The* LORD, ſays he, *Redeemeth the Souls of His ſervants; and none of them that truſt in Him ſhall be deſtitute.* Pſal. xxxiv. 22. And again, Pſal. xviii. 30. *He is a Buckler to all Thoſe that Truſt in Him.*

Now this being the benefit of ſuch a *truſt*, even with reſpect to our *preſent Welfare*; it cannot but be a Matter of great conſequence to us to know, wherein the *Nature* of this *Truſt* do's conſiſt; and how we may intitule Our ſelves to the *Benefits* of it?

And here, 1*ſt*. I muſt obſerve, that we ought not ſo far to miſtake either our *duty*, or our *Intereſt*, as to imagine that becauſe we are commanded to *Truſt in God*, therefore we muſt take no farther *Care of*, nor make any ſuitable *Proviſion* for the *ſucceſs* of our *Affairs*.

This would be not ſo much to *Truſt* in God, as to *Preſume* upon *Him*: To expect that He ſhould *work Miracles* for Our Sakes; And *do All* to *Save* thoſe, who will *do Nothing* to *Save* themſelves. On the contrary we ſee how even *David* Himſelf, amidſt all his *truſt* in *God's Help*, yet ſtill took care to make the beſt *Proviſion* He could for his *Own Safety*. And when the *Iſraelites* before, were ſent by his Own

peculiar

peculiar Commiſſion, to *kill* and *take poſſeſſion*; and were *aſſured of Victory*, before they went into the *Field*: Yet ſtill they were required to *act* with as much *Art* and *Cunning*; to *contrive* as *wiſely*, and to *fight* as *reſolutely*, as if the whole *Succeſs* of their *Enterprizes* were to have depended upon their Own *Courage* and *Conduct*.

And ſo muſt We do Now: *God* has, 'tis true, in a wonderful manner, *deliver'd* our *King*, and *diſcover'd* the *deſigns* of our *Enemies* againſt Us. He has ſhewn us what *kind* of *Men* we have to *do with*; and from whence our *danger* is likely to *Ariſe*. And it muſt be, in great meaſure, our Own fault, if we do not *prevent* it. But yet, if becauſe God has done thus much for Us, we ſhall from henceforth grow *Careleſs* and *Secure*: If while our *Enemies* threaten us from abroad, and we are beſet with a *diſcontented*, *deſigning party* at Home; we ſhall neither be careful to *diſcover* what their *Strength* is, nor to conſider How to *fortifie* our ſelves againſt *Them*: We muſt blame no body, but our ſelves, if we ſhall at laſt *fall* into *their Snares*, and *ſink* under thoſe *Attempts*, we have now ſo narrowly eſcaped.

But *2dly*. Tho' we *may*, and *ought* to Uſe our beſt *endeavours* to provide for our *Own Security*; yet we muſt not place our *dependance* upon them: but when we have done all that we can, muſt ſtill *look* up to *God*, for *Deliverance* and *Succeſs*. And this is truly to *Truſt in him*; and will furniſh us with a clear

Notion of the *Nature* of that great *duty* which is required of Us on all these Occasions.

To provide for our *Own safety*, and to take those Measures that seem the most likely to promote the *publick Welfare*; this is not only very *Lawful*, but is *Reasonable* and *Necessary*. Nor shall we ever be *secure*, without doing of it. But yet, when all is done, 'tis neither our *Arms*, nor our *Counsels*; neither our *Strength*, nor our *Policy*, that we must *depend* upon: But we must still Recur to *God* for *Help*; And put our whole *Trust* and *Confidence* in *his Mercy*.

So *David* did; and it was this that Crown'd his *Enterprises* with *Honour* and *Victory*. *I will not trust in my Bow*, says he; *neither shall my Sword Save Me. Thro' thee will we push down our Enemies; thro' thy name will we tread them under, that rise up against us.* Psal. xliv. 5, 6. And in Another *Psalm*, He makes this *Wise*, and *Pious Remark*, upon the different *Conduct* of his *Enemies*, as to this matter; and How it *succeeded* with Them accordingly: Psal. xx. 7, 8. *Some trust in Chariots, and some in Horses; but we will Remember the Name of the LORD our God. They are brought down and fallen; but we are Risen and stand upright.*

For men to look only to the *number* of their *forces*; the *Exactness* of their *discipline*; and the *Cunning of* their *Management*; and then boast of their *Enterprises* as *Certain* and *Infallible*; and exalt Themselves in their own *Imaginations*, as if no *Disappointment* could happen to them: This is not only to shew too great

a *Contempt* of *God's Providence*, but too little a *reflection* upon the *State* of the *World*; and those numerous *Accidents* to which the *Greatest* and *Wisest Undertakings* are *exposed*. And I am pretty Confident, our *Enemies* themselves begin, by this time, to be sensible of their *Own Folly* in this Particular: And to Perceive how vain a thing it is to lay *great designs*, and *build* up *mighty expectations* upon them; and not consider all the while, that there is a *God* who *Ruleth in the Kingdoms of Men*, and whose *Counsel*, when we have done All we can, *shall Stand*. Dan. iv. 32. Prov. xix. 21.

But above all, *3dly*: As we must not *trust* in our *Own Strength* or *Policy* for *Success*, and *Security*: So must we take heed not to engage in any *Wicked Courses*, either to *promote* our *Interests*, or to *prevent* our *Danger*. For this will be plainly to *Forsake God*; and to *trust* in our *Own devices*, even in *Defiance* of his *Ability* to *Controul*, and *Disappoint* Us.

There is a certain *justice* to be observed even against an *Enemy*: and *War* its self has its *Laws*, from which the more upright *Heathens* thought it, not only *Evil*, but *Scandalous* to depart. And much more ought we *Christians* to do likewise. And tho' to a *Weak mind*, and a *Brutish policy*; it may appear a very Wise method of proceeding, to endeavour, by *secret treachery*, to cut off a dangerous *Enemy*; and do that by a *sudden Stab*, or a *deadly draught*, which cannot without much hazard be accomplish'd in a *fair Engagement*: Yet there is a *God* above, who as He *abhors* himself,

and

and has *taught* us to *deteſt* ſuch *barbarous undertakings*; So do's He for the moſt part bring them to nought: And leave the *projectors* only to the *Regret* of having been *diſappointed* in their *deſigns*; and to the *Hatred* and *Contempt* of *Mankind*, for having ever *engaged* in Them.

Thus *God* did Do in the Caſe of *David*, whom *Saul* ſo often *endeavour'd*, and *hoped* to have *deſtroy'd*: And thus has he done for *Our Royal Sovereign*. He has deliver'd Him from the *Secret practices*, as well as from the *Open Violence* of his *Enemies*. And continued him to be, as he is this day, a *living Monument* of his *Own Mercy*; And of the *Un-Chriſtian*, *Un-manly* deſigns of thoſe, who are *Great* only in *Treachery* and *Deceit*: In endeavouring baſely to *deſtroy Thoſe*, whom they never yet durſt meet in the *Field* of *Honour*; nay, to whom they would Rather tamely yield up, if they had it, the *Empire* of the *World*, than let the *Sword* decide it between them, to Whom it ſhould belong.

And let them rejoice, if they pleaſe, in their *Inglorious proceedings*. Let them raiſe *Armies*, and *train* up *forces*, not to *fight*, but to countenance the *treachery* of their *Proceedings*. Let them *buy Victory*; and *Corrupt* thoſe, whom they would be thought to *Engage*: And fancy, after all, that they are *Great* and *Honourable*; becauſe they are able to *Command Panegyric's*, and to *Reward* the *mercenary Authors* of them. But *Poſterity* will know the *baſeneſs* of their *proceedings*;

and

and *God*, in a little time, will judge them for Them. In the mean While it will be our parts to *provide*, the best we can, against their *Wickedness*: And having so done let us not doubt, but that *God* will *turn* their *devices* to their *Own Confusion*; and not suffer us to fall by them, whilst we *continue* to *put our Trust* in *Him*.

And now, it remains only that I conclude all with the IVth and last *Point*, which I proposed to speak to, Viz. The *Return* which the *Royal Psalmist* made to *God* for his *deliverance*: *Therefore my heart greatly Rejoiceth, and in my Song will I praise him.*

In which *Words* we have these (2) Things represented to Us:

1*st*. The *Inward Sense* which *David* had of *God's Mercy* to him: His *Heart greatly Rejoiced*. And,

2*dly*. His *Outward Expression* of it: *In my Song will I praise Him*.

These *Two* together made up the *Return* of that *Holy Man*; and *Both* of them must concur in Our *Thanksgiving*; if ever we mean to Render it *Pleasing* and *Acceptable* to *God Almighty*.

1*st*. We must entertain a *Worthy*, and *Grateful Sense* of our *Deliverance*.

And this, one would think, Every One should do, who is Capable of Understanding *what* it *was*; and from what a *deluge* of *Miseries*, we have reason to believe, we are *Freed* by it.

Were

Were the *miſchief*, deſign'd againſt us, to have reach'd no farther than to the *death* of the *King*; yet ſure we cannot have ſo ſoon forgot, *How much* we *Owe* to *Him*, as not to account our ſelves, in an Eminent manner, concern'd for his *Preſervation*. He who in the time of our *Greateſt Danger* ventured His *Own Life* and *Fortunes*, to *ſecure Ours*; and when our *Enemies* ſeem'd to be in their full *Career*, trampling both our *Laws*, and *Religion* under their *feet*; *Stept forth* into the *Gap*, and bravely *withſtood* the *Torrent*, which would otherwiſe have born down all before it: As he muſt needs deſerve our moſt *Grateful Acknowledgment* for ſo *ſeaſonable* an *Interpoſition*; So ſhall He, I hope, be always conſider'd by Us, as the *Repairer* of our *Breaches*; the *Supporter* of our *State*; the *Defender* of our *Liberties*; and the *Preſerver* of the true *Religion* among us: And in whoſe *Safety*, we therefore *ought*, as we *do*, moſt heartily to *Rejoice*.

But this is not all: The very *danger* he was expoſed to, was meerly for *our ſakes*; and upon the Account of that *Protection* which he continues to afford us, againſt the *fury* of Our *Enemies*. Nor would they ever have thought of *Deſtroying* him, had He not been ſo *Zealous* to *Save* Us.

The truth is, if we will conſider the *deſign* of our *Enemies* aright; we muſt look upon our *ſolemn Rejoicing* at this time, to be not ſo much upon the account of Our *Royal Sovereigns Preſervation*, as of Our

Our *Common Deliverance*. Our *Country*; Our *Families*; Our *Estates*; nay our very *Lives* Themselves: The *Constitution* of our *Monarchy*; the *Laws* by which we are *Govern'd*; the *Religion* in which we *serve God now*, and thro' which we expect to be *Saved* hereafter; *all these* were *Struck at*: And, had their *Attempt* succeeded, must All have fallen together with the great *Defender* of them. Nor can any One excuse himself from a *grateful Resentment* of this *Happy Deliverance*, without declaring himself thereby a *publick Enemy*: An Enemy, not only to his *Prince's Safety*; but to the *Peace*, the *Welfare*, nay to the very *Establishment* of the *Church* and *Government* under which we *live*.

We were appointed as *Sheep* for the *Slaughter*; Our *Land* to have been made an *Akeldama*, a *Field of Blood*: The *Fury* of *War*, always very *dismal*, and no where more, than where the *French Tyranny* has the Fortune to *prevail*; was to have been doubled upon Us. Whilst we should have been expos'd not only to the *Rage* of those Abroad, (and who by the *Treatment* they have given their *own Countrymen*, have sufficiently shewn, what all others, of a *different Religion*, must *expect* from *them*;) but to the particular *Resentments* of our *own Domestick Enemies*. Or to speak all in one Word; we should have been laid open to all the *Cruelty* that a *false Zeal*, and a *persecuting Church* could *inspire* into the Minds of Men; who would

have ſet no *Bounds* to their *Rage*; as they know no *Meaſure* of their *Hatred*, and *Malice*, againſt us.

Oh! the *Horrour* and *Confuſion*, the *Shrieks* and the *Lamentations*, that would have been *ſeen*, and *heard* in all our *Streets!* How often ſhould we in vain have wiſh'd to die, rather than live to *behold* and *ſuffer* ſuch *Evils*, as would, before this Time, have come upon us? As the *Horrour* of a *Shipwreck* at *Sea*, or of an *Earthquake* at *Land*; As a *City* taken by *Storm*; As if the *Day* of *Judgment* were coming upon the *Earth*; ſuch would the Caſe of this *Miſerable Country* have been.

But, Bleſſed be God! who has not given us over for a *Prey* unto *their Teeth*. *Our Soul is eſcaped, even as a Bird out of the Snare of the Fouler*; the *Snare* is *broken*, and *we are delivered*. Nay, we are not only *ſaved* from our *preſent Danger*, but are, I hope, in ſome Meaſure awakened to *provide* for our *future Safety*: And effectually convinced what *Canaanites* we have among Us; and how much it will concern us to *Beware* of *them*.

Pſal. cxxiv 6, 7.

And, I would to God; they did not give Us, every Day, more and more Reaſon ſo to do. For even ſince the *Diſcovery* of this *Horrid*, *Barbarous*, *Baſe Deſign*; Where is almoſt the Man, that has given us any good Aſſurance of his *Abhorrence* of it? That he is *aſham'd* of the *Undertaking*; that he *deteſts thoſe* who were *engag'd* in it: Or is indeed *concern'd* for any thing of it, unleſs it be for this

one

one thing, that they *ſucceeded* no *better* in the *Execution* of it.

But ſuch is the *Power* of *Paſſion* and *Prejudice*; and ſo *Unaccountable* are the *Workings* of ſome Mens *Conſciences*! For ſure, Otherwiſe, one would think it ſhould be ſomewhat more than *Infatuation*, to imagine, that to call in a *French Power* is a likely *Method* to ſecure *Engliſh Liberties*: Or that *thoſe* who have been ſo Zealous to *root* out the *Proteſtant Intereſt* at *Home*, will yet be ſo *good natured*, as to eſtabliſh it *Abroad*.

I hope there is no one will ſo far miſtake my Deſign in inſiſting upon theſe Matters; as to think that I deſire hereby to raiſe up any *Storm*, againſt the *quiet* and *conſcientious* Part of thoſe who differ from Us, in Point either of *Religion* or *Government*. On the contrary, I freely profeſs, that I *love*, and *value*, a *ſincere* and *upright Chriſtian*, let his *Opinion* be never ſo *contrary* to what I take to be the *right*: And for the whole World I would not, willingly, be the Occaſion of the *leaſt Evil*, to *ſuch* a *one*. *Perſecution* for *Matters* of *Opinion*, is what, I thank God, I have ever *Abhorr'd*: And I hope I ſhall never be ſo far *tranſported* in my *Zeal* for any *Cauſe* or *Party*, as to give the leaſt Encouragement to it.

But then I muſt beg Leave to obſerve withal, that *true Religion*, is firſt *pure*, then *peaceable*; it is *humble* and *charitable*; *it thinketh no Evil*, nor *wiſheth* any; it *rejoyces* not in *Iniquity*; but deſires the *Welfare*

Jam. iij. 17. Coloſ. iij. 12. 1 Cor. xiij. 1, 6.

fare and *Happineſs* of thoſe, who are at the greateſt *Diſtance* from its *own Perſwaſion*. And if inſtead of maintaining ſuch a *Character*, Men will be *peeviſh* and *moroſe*; *turbulent* and *unquiet*: If they will not only ſhew an implacable *Hatred* towards all ſuch as differ from them, but will, upon every Occaſion, publickly *cenſure* and *revile* them too: If they will *rejoyce* in their *Harm*, and be *concern'd* at their *Welfare*; and reſolve at any Rate to *procure* their *Ruin*, though they were ſure to *periſh* together *with them*: In ſhort, if ſuch be their *Conſcience*, that they can without Remorſe conſent to have a *King murder'd*; their *Country invaded*; their *Religion* and *Liberties* given up into the Hands of thoſe who are the *profeſs'd Enemies* of *both*: I cannot but think, that then it is high time for us to *look* to *our ſelves*, and to *have a Care* of *ſuch Zealots*; and to conſider, the rather, how to *prevent* our *Ruin*, for that it is become a *Matter* of *Conſcience*, with ſome Men, to do all they can to *deſtroy* us.

And now if, from what has been ſaid, it appears, that our *Hearts* ought *greatly to rejoice* at this *Deliverance*; then I am ſure I ſhall need *Add* very little to perſwade you, *2dly*, To let your *Tongues* declare the *Senſe* of them. For the *Expreſſions* of the *Mouth*, naturally follow the *Diſpoſition* of the *Mind*: And when the one is full of a *grateful Reſentment* of *God's Mercies*; the other will break out, into *Songs* of *Praiſe* and *Thankſgiving* for them.

Now this we have, in some Measure already done; and shall again go on, with the *Church*, to do. But we must not let our *Thanksgiving* stop here; not think that the *Acknowledment* of *one* such *solemn Meeting*, is a *sufficient Return* for so *great* a *Preservation*. Rather, we should teach our very *Children* to speak of this Mercy; and deliver the *Memory* of it down to *succeeding Generations*. That the *Ages* yet to come may know what a *Deliverance* we have *received*; as well as enjoy the *Benefits* of it. And by more and more Instances be convinced, how impossible it is to reconcile a *Popish Power*, to the *Interest* of a *Protestant Church* and *Kingdom*; And that they ought rather, to *expose* themselves to any *Hazards*, and to *undergo* any *Burdens*; than be brought again under the *Yoak* of it.

Thus then let us rejoyce in the *Blessing* we have *received*, and *thus* let us *speak* of it in all our *Gates*. And may that *God* who *regardeth* the *Heart*, and knoweth the *secret Thoughts* of every one of us; *approve* our *Sincerity*, and *accept* of our *Thanksgivings*! And ever more preserve us, from the *Treachery*, and *Violence* of *All* our *Enemies*; but, especially from the *Tyranny* of the GREAT OPPRESSOR.

May he incline those to *consider* and *praise* him, who are yet to be convinced of the *Justice of our Cause*, and the *Happiness* of our *Deliverance*: Nay, who perhaps break in upon the *Solemnity* of this

Day,

Day, with *Murmurings* and *Repinings* against *God* for *preserving* us.

And as for those who are true and *steddy* to the *publick Interest* of their *Country* and *Religion*; may he every Day render them more *useful*, and *serviceable* to both! May they be *active* and *vigorous*; *firm* and *resolute*! Neither *afraid* to *own* a *good Cause*, though reviled by those who *wish ill* to it; nor unwilling to *venture themselves*, and *all* they *have*, for the *Support* of it.

May they to the *Sacrifices* of their *Lips*, add the *Piety* of their *Lives*: And by a *general Reformation* of *Manners*, and *Union* of *Hearts* and *Affections* among Us; remove the only *Obstacles* that seem any Way likely to prevent our *Common Happiness*!

And having thus disposed our selves for *his Blessing*; May that *God* who has sent this great *Salvation* to us, multiply more and more his *Favours* upon us! May he *direct* our *Counsels*; *animate* our *Resolutions*; and *give Success* to our *Undertakings*! But especially; may he preserve our *Royal Sovereign* from all the treacherous *Designs* of his *Enemies* against him; and from the *Hands* of those who *delight* in *Blood*! May his *Arms* be *prosperous*; and his *Reign happy*! May he *finish* all his *Enterprizes* with *Honour*, And *Victory*: And may we consider more and more, how much our *Safety depends* upon *his Welfare*; and with what *Zeal*

we

we ought to *Unite* together against *all* such, as by *seeking* his *Destruction*, shall give us the *highest*, and most *fatal Demonstration* that can be given, of their *Desire* to promote our *common Ruin.*

I shall conclude all, with the *Words* of our *Royal Psalmist*, when God had given him *Rest* from all his *Enemies*, and had *delivered him* from the *Hand* of *Saul*, *Psal.* xviii. 46. *The* LORD *liveth, and blessed be our Rock; and let the God of our Salvation be exalted. He has deliver'd us from our Enemies; he has lifted us up above those that rose up against Us; he has deliver'd us from the VIOLENT MAN. Therefore, will we give thanks unto thee O* LORD *among the Heathen, and sing Praise unto thy Name:*

Salvation and Glory, and Honour and Praise, and Thanksgiving; be unto the LORD our God, for Ever and Ever, *Amen.*

FINIS.

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